

A Sermon preached

12. B. 2

before the Kinges Maiestie,

by J. Hopkins, one of his

Highnesse Chaplaine.

10. 24. a 27

EZRA. vi. 26. 27.

2

And whosoever will not doe the Law of thy Gods
and the Kinges Law, let him haue iudgement
without delay, whether it be unto death, or to
banishment, or to confiscation of goodes, or to
imprisonment.

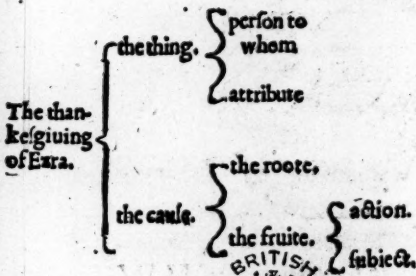
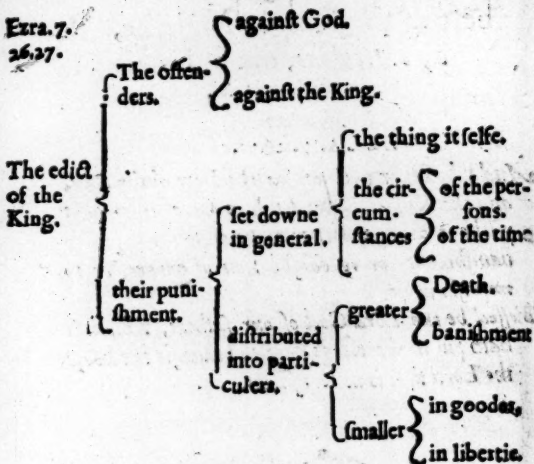
Blessed be the Lord God of our fathers, which so
hath put in the Kinges heart to beautifie the house
the Lord that is in Ierusalem.



Imprinted at London by W.W.
for Thomas Manne,

1604.

Exra. 7.
26, 27.



A SERMON PREACHED BEFORE THE KINGS

Maiestie, by I. Hopkins, one of
his Highnesse Chaplaines.

EZRA. 7. 26. 27.

*And whofoener will not do the Law of thy God,
and the Kings law, let him haue iudgement without
delay, whether it be vnto death, or to banishment, or
to confiscation of goodes, or to imprisonment.*

*Blessed be the Lord God of our Fathers, which
so hath put in the Kings heart, to beautifie the house
of the Lord that is in Ierusalem.*



Speciall duetie required in a
Minister of the Gospel, is to
apply himselfe in his teaching
to the present time and oc-
casion, in handling such
poyntes of doctrine, as may be fittest for
the hearers : from which ground I haue
made choyse of this Scripture, consisting
of these two partes.

1 *The foete or conclusion of a Commission
graunted by Artashastre the Persian Mo-
narch to Ezra the Priest, for the stablishing of
Religion, and punishing of offenders.*

2 *A thankes giuing of Ezra for this great
benefit, that God had so moued the heart of
the King to haue such care of his Church.*

preached before the King.

The words of the text are so plaine, they need no farther interpretation; I wil therefore endeavour to collect and gather such profitable instructions, as will directly arise out of the same, for our edification.

It appeares by all this Edict, that this Heathen King had a speciall regard & care for the seruice of the great God of heauen: which care of his (though hee were a heathen man) came not of a heathen spirit, but by the spetiall direction of the spirit of God; and no doubt recorded by the holy Ghost, to be an example and mouing president to all Christian Princes, to looke vnto this poynt as a principall dutie required at their hands of the Lord, by whom they raigne, & of whō they hold their crownes: namely to aduance the glory of God in setting vp and maintayning his worship and seruice, and to correct and punish the conuonners and transgressors of the same. And as their loue vnto God hath drawne godly and good Princes to this care, so hereunto are all the promises of happines tyed. *Iosua* being commaunded to obserue and do according to all written in Gods law, was promised thereby to haue his way prospe-

Iosu. i. 8.

IOUS.

M. Hopkins Sermon

rous, and thereby to haue good successe.

When the Lord promised the Kingdome of *Israel* to *Ieroboam*, the Prophet *1. Kin. 11*
speaketh thus to him from the Lord. *If thou 38.*
hearken to all that I commaund thee, and wilt
walke in my wayes, and do right in my sight,
to keepe my statutes & my commaundements,
as Dauid my seruant did; then will I be with
thee, and will build thee a sure house, as I did
to Dauid, and will giue Israel to thee. So as
all this prosperitie to him and to his seede,
was promised vnder this condition, of pra-
ctising the Statutes & Commaundements
of God. The storie reporteth of *Vzziah 2. Chr. 26*
that he sought God in the daies of *Zachari- 2. Chr. 27*
ah the Priest, who vnderstood the visions 6.
of God: and when he sought God, God
made him to prosper. *Iotham* also became
mighty, because he directed his wayes be-
fore the Lord: whereto agreeth the saying
of our Sauour: *If any man serue me, him wil Ioh. 12.*
my father honour. Now, as al these blessings
were thus promised, & performed; so the
falling from this course, hath bin the ouer-
throw of many great Princes, with their
houses: as appeareth in the examples of *Saul*,
Ieroboam, *Ieas*, with many other. Seeing
A 3. there

M. Hopkins Sermon

therfore this dutie is both commaunded of almighty God, graced & blessed with promises of happines; and the neglect thereof hath been so fearefully punished, these can not be but strong and powerfull motiues to perswade euery one, to the true care and practise therof: But it is commonly graunted of all that haue any sparke of true religion, that Gods honour in the establishing of his worship, is to be sought and put in practise; but in the performance thereof, what slouthfulnes there is, euery place yeeldeth too many examples; yea those that haue otherwise good graces, and largely tasted of the heauenly light, herein are too slacke, finding excuses, as did the people in *Haggess* time; who denied not to build the *Lordes* house, but layd it was not yet time to do it. They haue their excuses with the Spouse, who though she knew it was her beloued that knocked, yet makes this answer: *I haue put off my coate, how shall I put it on? I haue washed my feete, how shall I defile them?* Like *Moses*, who though he knew well he ought to obey God, yet makes manie excuses and delayes: as appeareth in the 4. of *Exodus*. But if we obserue the order

Hag 1.2.

Cant. 5.3.

Exod. 4.

preached before the King.

der of our text, we shal finde that this, being set in the first place, teacheth vs that it should be the first care and practise of all worthy and Christian Princes, as the true ground-worke & foundation of all future happines: yea the first care and practise of euery one of what calling or condition soeuer. And this order Almighty God hath obserued in giuing vs his Law; placing the duties of his seruice in the first table, as first and principally to be respected and obeyed. The like order our Sauour hath giuen vs in our Prayers, teaching vs to pray for the sanctifying of his Name, glory of Kingdome, & obedience to his Will, before all or any earthly or spirituall benefite to our selues. Vnto this also agreeth that comāndement of our sauour Christ Mat. 6. *First seeke the kingdome of God. &c.* This therfore being Gods order & commandement, must of necessitie be our practise; whereto also we are prouoked, specially Kings & Princes, that are Gods Leiutenants vpon earth, by many famous & memorable examples recorded in the holy Scripture.

Gideon being appoynted of the Lord the Iud. 6 17.
deliuerer of his people from the *Midianites*,

M. Hopkins Sermon

the first Commaundement he receiued,
which he also first put in practise, was to
1, Chr. 29. 3. destroy the Alter of *Baal*. *Hezekiah* the first
yeere and first moneth of his raigne, ope-
2 Chr. 34 3. ned the Temple dores. *Iosia* being but a
child of fixteene yeeres old, began then to
seeke the Lord God of his fathers. Yea,
Cyrus in the first yeere of his kingdome at
Babel, having as *Iosephus* recordeth in his
eleuenth Booke and fyrst Chapter of his
Antiquities: Read the prophesie of *Esay*
made almost 200. yeere before of him, that
he should be the restorer of the *Iewes*; in
that fyrst yeere performed that famous
worke of sending those Captiues home,
and giuing order for the building of the
Temple. But the famous and memorable
example of our late Soueraine, of all other
cannot be forgotten, but will euer be as
sweete perfume in the house of God, who
finding at the entrance into her kingdome,
the Church defaced, the whole forme of
Gods worship corrupted, idolatrie practi-
sed, the true preaching of Gods word ba-
nished, groues and hill-alters in all places
erected and maintained, the Priest & Sons
of *Aaron*, yet left aliue from the cruelty of
that

preached before the King.

that time remaining in banishment : Her Maiestie in the very entraunce into her raigne, against the liking of all her neighbour Princes, some of them threatning her with sharpe Warre for the same; and also contrary to the will of most of her counsell (being at that time otherwise affected) cleansed the Temples, called home her banished, restored true Religion, and established the Church in that state & condition, that the flourishing thereof hath bin famous through the world, holding with a most constant resolution (aboue the wonted custome of that sexe) the continuance thereof against all contrarie perswasions, to her last end : Which worke of her Maiestie, how the Lord hath blessed, the length and peace of her raigne, and the flourishing of the Church with so many worthy and excellent men, giues manifest demonstration.

Let vs then euery one looke vnto this dutie, as the first stone and maine groundworke of all our happinesse; which being not layde, all earthly glory will be but as a house built on the sand: yea like *Iehosaphats* 2. Chr. 20. shippes built at *Ezion Gabar*, that brake in peeces when there was greatest expectatiō
of

Gen. 11. of their vses. Like the Tower of *Babel*, that began in pride, and ended in confusion. The Lord heerein blesse and sanctifie the heart of our Soueraigne, that as his Maiestie hath knowne the Scriptures of a child, and bin brought vp (as *Samuel*) in the Temple of the Lords; so his royall arme may still be strengthened in this glorious worke: & that he may be like the morning light, which is cleerer and cleerer, till it be perfect day.

Now if it be objected, that these poynts are needlesse to be handled, saying as did *Korah*, the Lords people are holy inough, there is no need of these admonitions: The wordes of the text will cleere this poynt: *Whosoever will not do the law of thy God. &c.* So that it is not inough that the lawes of God be established, or that they be professed, but that they be religiously obeyed & practised. And the looking to this poynt is a speciall dutie of a christian Prince: *Sol oculus mundi, Princeps regni*; and very famous to this purpose is the example of good *Iosia*, who made a couenant with the Lord, both for himselte in his owne practise, and for his people, whom he caused to stand to the couenants and compelled all that were found

preached before the King.

found in *Israel*, to serue the Lord their God. And the present example of this Heathen Monarch also, being recorded by the holy Ghost for vs, vpon whom the ends of the world are come, should be no smal prouocation to all persons professing christian religion, to further the true practise of obedience to Gods law, by all good meanes whatsoeuer. What neede there is of this care, and how behoouefull it is for vs to be stirred vp therto, both by exhortations & examples, the great prophanenesse of this euill & late age of the world, prooueth too plainly. For although religion (as was before remembred) is happily established, the Church hauing both reuerend Bishops & worthy Teachers, yet touching christian conuersation in the practise of Religion, we may complaine as doth the Prophet *Ieremy* in the 8. Chapter: *I harkened & heard, Ier. 8.*
but none spake aright: no man repented him of his wickednesse, saying, What haue I done? euery one turneth to his race, as the Horse rusheth into the battell: yea that which the Prophet Hose speaketh in his 4. Chapter, By swearing, and lying, & stealing, & killing, and whoring, they breake out, and blood toucheth

M. Hopkins Sermon

Apo. 3.

Hose 4.
Exod. 8.

cheth blood. The complainers may be alike, for the times are alike: sounde doct ine, sicke-manners; good religion, euill practise: in our profession we say we will go worke in the Vineyard, but in our practise neuer come there: like the Figtree which Christ cursed, full of leaues, but no fruite: like the Church of *Sardis*, haue a name that we liue, but are dead. Athisme hath preuayled mightily, the diuill labouring, not as heretofore onely to trouble the quiet of the Church, he dooth nowe *ingulum petere*, seeke to cut the throate of all Religion, by bringing in a prophane scorne and contempt both of the ground and practise of all godlyneffe; and would to God the trueth of this were not so manifest that it should need tryall. For prophaning the sacred name of God by horrible oathes, is most common; yea in that fearefull manner, as if they would crucifie the Sonne of God a fresh. Sacramentes not regarded, Sabaothes not sanctified, Prayer onely made a cerimonie: and for vntemperate & vncleane life, we may againe complaine with the Prophet *Hosea*, *Whoredom, Wine, and new Wine, take away the bart*: yea, all these

preached by M. Hopkins.

these so common, and so many, that they are as the Frogges of *Egypt*, that came into the Kinges Chamber. Besides all this, ignorance in the common and meaner sort; yea grosse ignoraunce, so that it may truly be sayd with the Apostle in the first to the *Hebrewes*: *Whereas concerning the time, yee might haue been teachers, you haue yet neede to be taught the principles of Religion, and as babes to be fed with Milke.*

A great cause of these mischieues is in the labourers, for there is want of labourers, and want in labourers; many cannot labour, many will not labour, no though they haue large allowance of the Church: beeing worse then the Prophets in *Jeremies* time, for they prophesied for money, these haue money, and prophesie not; nay which is worse, apoynt none to prophesie for them: so as, many great Congregations haue onely a blinde Guyde to watch ouer them. Other like the Scribes and Pharisees sitting in *Moses* Chayre, say and doe not, like vnto Boate-men looking one way, and rowing another.

Hereby

M. Hopkins Sermon

Hereby it commeth to passe that religion hath been so little regarded, Seminaries & Schismatikes haue so preuayled: for they haue mined, and we haue not countermined; but my Lord the King is wise as the Angell of God, hee will both finde out, and reforme these abuses in due time.

It folowes in the text, *and the Kings law.* Next vnto God, Princes are to be obeyed as Gods Vicegerentes and Liuetenantes on earth; to whose Maiestie they owe their allegiance, and to no earthly creature: to whom the Lord hath giuen an authoritie immediate from himselfe, whose authoritie who so resisteth, resisteth the ordinance of God, as layth the Apottle. This duetie Christ practised & his Apostles, euen when

Rom. 13.
Tiberius,
Nero,

as euill and tirannous Princes ruled, as euer commaunded on earth. From the breach of this the primatiue Church euer freed themselves in all their practises, and apologes; and the contempt of Magistracy hath the Lord seuerely punished, as may appeare in *Absolom, Zimri,* & most famous in the example of *Zedechia* for his rebellion against the king of *Babel*, as doth appeare in the history, and particularly in the

preached before the King.

17. of the Prophet *Ezechiel*, where the breaking of this oath, though made to a heathē prince, is so oftē vrged against him.

But in these wordes, *the Rings law*, there is a farther thing to be considered; for by this Law heere mentioned, is especially meant the edict for the finishing of the Temple, and setting vp the seruice of the Lord, heing in deed the decree of God himselfe, which the King calleth also his law, because he hath ratified it by his authority. So as heere is an example for all Christian Princes, to make Gods law their law, Gods cause their cause, Gods wrong their wrong, Gods honour their honour, and Gods enemies their enemies. Such holy zeale hath often been seene in religious Princes, who haue so highly esteemed of Gods honour, that they haue made their dignity to stand or fall with it: and this is a speciall end of the aduancements of Princes, by Almighty God into his throane; to raigne as Kings in his stead (as the Quene of *Saba* speaketh to *Salomon*) to cause obedience to be giuen to him, and to see that his law be not contemned heere on earth. And how needfull this is, our dayly experi-

2. Chro. 9

ence

M. Hopkins Sermon

ence teacheth vs. For be the word neuer so faythfully preached, if good lawes want, there is still disorder and rebellion against God.

Hitherto we haue heard of the offenders, who they are; now followes the iudgment that should be executed vpon them: in which the action to be done is generally set downe, and afterward distributed into particulars: with the generall there are two circumstances annexed, of the persons and of the time: the persons, whosoeuer; the time, without delay.

This execution of Iudgement, is the bond of all; the life and edge of the Law, without which it is a dead letter: For lawes (though neuer so good) without due execution, are like *Iupiters* Blocke throwne among the Frogges, at the first, feared for his greatnesse, and afterward despised for his stilnesse: like Shot without Bullet, like a Scar-crow, or like the Sword of *Goliath* wrapt in a cloth, and layde behinde the Ephod. The want of execution of iustice, giues encouragement to the euill doers. This the first argument, the wicked vse to perswade others to ioyne with them, we will

preached before the King.

will do it, say they, freely or without punishment: and as it is in the fiftie Psalm, *I helde my peace, and thou thoughtest I was like vnto thee. Impunitas magna est peccandi illecebra.* No such tentation to euill, as impunitie, the best are drawn to vertue by loue, but the most must be compelled by feare; *Oderunt peccare mali formidine pœne.* The two chiefe bands to keepe men in, is either feare of God, or feare of Law: but where conscience is not, nor law executed, of all such it may be sayd as *Abraham* sayd of the house of *Abimelech*, *The feare of God is not in this place, and they may kill me for my wifes sake.* Gen. 20.

If the Magistrate punish not, he beares his Sworde in vaine. The Magistrates Sword is defensiuē to the good, and offensive to the ill; and it is iust that they that will offende the Law, should be offended by the Law. The doing execution vpon the wicked, dooth establish the Princes throane, as *Salomon* sayth, *Take away the wicked from the King; his Throane shall be established in iustice: and therefore a wise King scattereth the wicked, and causeth the wheels to turne ouer them.* Doing of iustice on
B. the

M. Hopkins Sermon

the wicked, putteth the rest in feare that they dare not offend, as it is in the 17. of *Deut.* *They shall beare, and feare, and do no more presumptuously.* And this execution of iustice is not crueltie, as wicked licentious persons affirme, no more then in a Surgion to dissect and cut off an incurable member, which being let alone, would endanger the life of the whole body; or the killing of noysome and hurtfull beastes, cutting off vnprofitable branches, or plucking vp weedes that would choake and

Exod. 32. destroy the good corne. *Moses* the mildest man that euer was on earth, yet did *Moses* commaund the *Leuites* to do execution on their brethren that had committed *Idolatry*. *Samuel* a good man, yet did he heaw

1. Sam. 15.

2. Sam. 12.

Agag in peeces. *David* a good King, yet did he put the enemies of God vnder Sawes, and vnder yron Harrowes, and vnder Axes of yron. Nay, it is crueltie to the innocent, when their oppressours be suffered vnpunished, and it is therefore called *crudelis misericordia*; and contrariwise God is sayd to be mercifull in doing execution on his enemies: *He slew mighty Kings; for his mercie endureth for euer: for there is misericordia*

Psalm.

preached before the King.

cordia puniens, et crudelitatem parcens, punishing mercy, and sparing cruelty. Neither do I thinke it lesse worthy commendation in *Salomon* to put *Schimei* to death, though he was the first of all the house of *Iemini* that met his Father, then for *Dauid* to shew kindnesse to the house of *Berselay* the *Gileadite*, that releued him in his extremitie. For as want of recompence doth many times loose a friende: so want of punishment encourageth an enemy: yea doing iustice vpon euill persons, procureth oftentimes as much loue, as the aduancing those that are good; the regarde whereof who so neglecteth, will neither be loued of his friendes, nor feared of his enemies. Nay, which is greater, the wrath of God is many times kindled for not doing iustice, as in the examples of *Saul* and *Ahab* did appeare, and pacified by the execution thereof, as the putting to death of *Achan*, hanging vp of *Sauls* sonnes, & throwing *Jonah* into the Sea, doth confirme. I graunt this extremitie of doing iustice, is not allwayes to be vsed, and that louing of mercie is as needfull and behoouefull as the doing of iustice, and that *Summum ius*, is, *summa*

Micha. 6.

B 2.

iniuria:

Blal. 39.

injuria: difference therefore is to be made in the offendours, and as it is else where worthily sayd, The former and by-past behaviour of the party is especially to be considered. For some offende of weakenesse, as did *Aaron*, in making the golden Caltes some of ignorance, as did *Jonathan*, when he tasted the Hony contrary to his fathers rash vow; some by too much cleaving to those they loue, as did *Amasa* in the action of *Absolon*, and yet none of these capitally punished. The prayer of *David* herein is an excellent rule. *Be not mercifull to them that offende of malicious wickednesse*: with which also agree the wordes of the text, *He that will not doe the law of God, &c.* implying wilfull contempt, and not ignorance or weakenesse. And thus much for the execution of iustice in generall.

Next to be considered, are the two circumstances hereto annexed, obserued in the method of the text, of the persons, and of the time: The persons whosoever, that none by their greatnesse, should be priuiledged in the matters of Gods Law: For as it is alike giuen to all, so, should it be alike obeyed of all; and this is a principal duty

preached before the King.

dutie of the Magistrate, to do euen Iustices
equall iustice pleaseth the good, and terri-
fies the ill : for Lawes should not be like
Spiders webbes, to catch the Flies onely,
and the Swallow should beare them away
on her winges:

Dat veniam cornis vexat censura columbas.

And therefore they were wont to paint
Iustice blinde, intending that no respect of
persons, should be had in iudgement; nei-
ther doth this impugne that which was be-
fore spoken: For it is to be vnderstood of
such as are a like guiltie, where the zeale of
Gods glory should take away all partiality.

2. Ch. 19.

This is that for which *Asa* is commen-
ded, in deposing *Maacha* his mother from
her regencie, because shee had made an
Idol-groue; and on the contrary, the de-
struction of *Eli* & his house came, by rea-
son of this partialitie towards his Sonnes
in such high offences against the Lord.

The next circumstance is of the time,
without delay: not that rashnes is any way
tollerable in great executions, for Princes
should proceede to them as Chirurgicalians
to their cauteries and dissections; last,
when all other remedies haue been first
tryed,

Prou. 29.

tryed, considering it more honour to a Prince to gaine one, then to execute many: for many executions to Princes, are as funerals to Phisitians, *medicorum maculae*: and if in common businesse rashnesse is so hurtfull as *Salomon* sayth, *Seest thou a man hastie in his matters? there is more hope of a foole then of him*: much more in matters of Iustice, vpon the due execution whereof standes oftentimes the good of the state, and sodaine and rash executions, haue been hurtfull to Princes, both in too late repentance, and losse of their subiectes affections. But the intent of this poynt, is that Princes should not be zelous in punishing their owne wronges, and carelesse in wronges done to God: and least by slacknesse of punishing, the wicked should be encouraged, according to that in the 8. of *Eccles.* *Because the sentence against an euill worke is not executed speedily, therefore the hart of the children of men is fully set in them to do wickedly.* And lastly, least for slacknesse of punishing offences done against God, the Lord be prouoked to take the cause into his owne hand to punish both the euill doers for their offence, and the Magistrats for their slacknesse,

preached before the King.

ness, which also it seemed this Monarke feared, as appears before in the 23. verse, *For why should he be angrie with the realme of the King and his children?*

The next poynt in the text, is the distribution of the punishment into particularities, differing in degree according to the qualitie of the fault. For as all sinners are not alike; so neither ought all punishments to be alike, but the compensation of punishment in the ballance of Iustice, should euer hold proportion with the waight of the fault. Of these, the first is capitall, which being for wilful disobedience against the law of God, the question might well be touched of punishing obstinate and wilfull Heretiques, professed Athistes, vpon blasphemers, Idolaters, and such like with death; which is both commaunded in the Law, *Exod. 22. 20.* and exemplified to vs *Deut. 17.* in the practise of *Moses, Exod. 32. 1. Asa, 2. Chr. 15. 13. Iosia, 2. Kings. 23.* with many other in the Scripture. And whereas some do obiekt, *Fayth is the gift of Gods* and men ought not to be punished for wanting that which is not in their power: By the same reason no malefactor should be punished,

B 4.

for

for grace to doe well is the gift of God, as well as fayth, and as farre out of any mans power as fayth is. Yet the Magistrate doth not punish want of fayth, but either publique contempt, or lewd practise. Moreover christian Princes being keepers of both tables, ought to be as zelous against the breakers of the first as of the second: and so much more, because the first concerns more neerely the glory of God, which ought to be of higher account then their owne liues. As for the argument here against out of the parable of the tares, it is not worth the answering, seeing by the tares is not meant Heretiques only, but all the vngodly: as Christ himselfe doth expound it.

In the rest of the punishments that descend from the highest to the lowest, I onely obserue, that contempt against the smallest poynt of Gods law should not be unpunished: for, *Qui contemnit minima paulatim ruit in grauiora*. And thus much for the first part of this Scripture, containing the decree of the King for the good of the Church: Now followes the thankfulnessse of *Ezra* for so great and vlooked for a blessing. And as in the former part all
chri-

preached before the King.

christian Princes haue an example giuen
them to seeke & further the aduancement
of Gods glory: so in this we all may see a
patterne of our dutie, when we inioy
such great mercies from the Lord. For as
the best Sacrifice a subiect can offer to his
Soueraigne, is obediences; so the best Sacri-
fice both Soueraigne and subiect can offer
to God, is thankfulness: *He that offereth
praise, he honoureth me*, saith the Lord in the
50. Psalm. But this age growes like the
Heathen, who when they knew God, did
not glorify him as God, neither were thank-
full. *Rom. 1.* Like the nine Leapers that bee-
ing censed, neuer turned backe to give
thanks: and yet few ages or people haue
had greater cause then we of this age & na-
tions, to be thankful to God, whose mercies
haue bin and are so infinite towards vs.
What greater benefite then the enioying
of true religion? For had we all the world,
and beeing ignoraunt of the true God,
should loose our soules, we were most mi-
serable: yet hath not the Lord only giuen
and continued this vnto vs, but euen when
wee most feared both the losse of it and
our peace together, the Lord bestowed
such

M. Hopkins Sermon

such a blessing vpon vs, as had an Angell
from heauen foretold it before it came to
passe, he should scarce haue been beleeued.
For it was contrary to our merite, about
our hope, and beyonde all calculation of
humane reason. True it is, the blessings are
the same we enioyed in our late Soue-
raignes time, but then seasoned with the
bitter pill of Feare to loose them: now
our hopes do promise the future happines
of them to our posteritie: which, if our
sinnes do not hinder good things from vs,
shall no doubt be accomplished. For now
the two peeces of wood so long disioyn-
ed, mentioned in the 37. of *Ezech.* wee
also may say, are made one in the hand of
our Soueraigne: Now is that made one in
gouernment, which Nature had made one
in situation: now the two brethren *Ioab* &
Abisshai may helpe one another: Nay,
which is more, we are that threefold gable
which being well twisted, will not easily
be broken; and these are great causes of
thankfulnesse. Further, in the person of our
Soueraigne, we haue as great cause to
praise the Lord, in that not onely his Ma-
iestie indued with excellent morall ver-
tues,

preached before the King.

mes, but a zelous embracer and professor
of the trueth and sinceritie of the Gospells
from which neither hopes, feares, or per-
suasions, could euer remooue him: but as
God had ordained him to be so, we doubt
not but he euer will be a true and worthy
defender of the Christian sayth. And now
lastly (for the time will not serue me to re-
peare all causes of thankfulness) this good-
nesse of God, in the midst of so great
iudgment to remember mercie, and to stay
the hand of his striking Angell, that so lately
hath executed the sentence of death vpon
so many of our brethren, both in the head
Citie of this kingdome, and in many other
partes of this land: they were all by Na-
ture as good as wee; bought with the same
price, and we haue no lesse offended God
then they. The staying then of this iudge-
ment should moue vs all to thankfulness,
that our liues, and the liues of our bre-
thren that remaine, are yet pretious in the
eyes of the Lord: neither can we yet be
secure, considering the fire of Gods displea-
sure is not so quenched, but that we may
feare a kindling againe of the same afresh:
for the wrath of the Lord is not wholly
turned

turned away, but his hand is stretched out still, because the people returneth not to him that smiteth them, neither doe they seeke the Lord: so that we may iustly feare least for our vnthankfulness the seconde iudgement be greater then the former. And herein the example of *Ezechia* would not be forgotten, who hauing receiued great fauour from God, did not render to the Lord againe according to the benefite, so that wrath came vpon him, *2. Chron. 32. 25.* The Lord sanctifie our harts, that these things may be better remembred and regarded then they haue been, and this longer time of repentance that the Lord hath giuen vs, may be thankfully acknowledged, and layde hold on to eternall life.

This thanksgiuing may be distributed into two partes: To whom it is giuen, and for what. In the first we see what hath euer been the practise of the godly, who when they haue receiued any great benefite, haue neither their eyes (like children) alwayes fixed on the gyfts nor like carnall men, on the meanes by which it was giuen them, but their sayth rayseth their considerations higher: namely, to the Lord, from whom

preached before the King.

whom all good things do come. Wherein
they consider of Gods loue towards them,
which stirreth vp in them loue to him a-
gain: his hearing their prayers, which
doth animate them to pray, *Psal. 116. 1.* and
his truth in his promises for the strengthe-
ning and encreasing of their fayth. And
hercof is it that *Exra* calleth the Lord *the*
God of our Fathers, in regarde of his coue-
nant made with them. So as by this maner
of speaking, it appeares he lookes to the
promise the Lord made with the Fathers
for their returne from captiuitie, & the set-
ting vp againe of his worship amongst
them; which in this edict of the King he
saw so fully perſited and accomplished.
And surely the consideration hercof is
much worth, and of holy edifying in our
meditations of heauely things, to confirme
our assurance of Gods promises hereafter
to be accomplished to vs, by the experience
of his faythfulnesse and goodnesse past: as
of preservation in affliction, strength for
perseuerance, the resurrection of our bo-
dies, and whatſouer promises remaine yet
accomplished. But these thinges are so
playne, they neede no further enlarging.

It

M. Hopkins Sermon

It followes in the Text, *which hath* put in the *Kinges hart*. Heere is the roome whence this benefite came, next followes the benefite it selfe. *The Kinges hart* (sayth Salomon) *is in the hand of the Lord, as the riuers of water: he turneth it whither soeuer he pleaseth him*. For if we can not thinke one good thought without the motion of Gods spirit, much more are purposes of such great and wonderfull consequence, as the beautifying of Gods house, and furthering of his worshippe and seruice, the speciall worke of God himselfe. In which poynt I would note a double vse; one for our selues, that we knowing how many temptations Princes are subiect to, by reason of these two great faculties of sinne, wealth, and authoritie, should make it our continuall practise to pray for our Soueraigne, that the Lord will giue him his iudgement and righteousness, that the Lord will put in his Maiesties hart all good motions, purposes and resolutions, for the advancement of his glory, and good of his people, and that his hart may neuer be corrupted, either with pleasures or flatterers (the bane of many Princes) to choake those good

Pro. 21.1.

Psal. 72.1
Psal 20.1

preached before the King.

hath so good seedes before they can come to ripe-
er rootesse of perfection. Neither should the
lower great hopes we haue in good and vertuous
(sayth Princes, make vs carelesse herein. For Sa-
lomon had many excellent vertues, yet
wealth and pleasure had welny wholly ex-
tinguished them. *Ioas* being alwayes tray-
ned vp in religion, had a hart well disposed,
till he was drawen away by the Princes of
Juda, as appeares in the 2. of Chro. 24. 17.
The seconde is, that Princes themselues
should consider what purposes they haue
had heretofore for the good of the Church
of God, and to take heede they suffer not
such motions of Gods spirite to be quen-
ched in them. For if in their lower estate,
(with *Dauid*) they haue made vowes and
promises, which no doubt the Lord did
put in their hartes, he will now looke at
their handes for the payment of them:
For when God hath graunted the suite, he
lookes for the performance of the promise.
I might enlarge this poynt; but to the wise
a word is sufficient.

The next poynt in our text, is the bene-
fite for which *Exra* is thankfull, namely,
the beautifying of Gods house: an vn-
speakable

speakeable comfort which the Church of God receiued by this Monarke: In which wee may obserue, ere wee come to the maine poynt, that *Ezra* is first thankfull for the good of the Church, before hee mention the fauour and preferment done to himselfe: An argument vndoubtedly of zeale and loue to the Church of God, as esteeming more the Churches good, then his owne. This affectionate zeale was in *Moses*, who rather then the Lord should cast off the *Iewes*, desired to be blotted out of the Booke of life: And in the Apostle *Paul*, that wished himselfe separated from Christ, if that might haue gained the conuersion of the *Iewes* his brethren. But surely this care for the Church is now so rare, that we may iustly complaine with the Apostle, All men seeke their owne, no man that which is Iesus Christes.

Phil. 2. 21

How many are there that could well be content that Churches were turned to rubbish, so as out of them they might build themselves glorious houses: that they might fatten the bodyes of their posteritie, though with the staruing of thousand of soules? But the time will not suffer me to dwell

preached before the King.

dwell vpon this poynt.

The beautie of the Church generally considered is twofold: the first is inward, and that is perfect beautie; of which Saint Paul speaketh in the first Chapter to the Ephesians, *Christ hath sanctified, and cleansed it by the washing of water through the worde; that he might make it to himselfe a glorious Church, not hauing spotte or blemish. &c.* Of this beautie mention is made in the 45. Psalm. *The Kinges daughter is all glorious within.* And this is the beautie spoken of in the 16. of Ezechiel, *Thou wast perfect through my beautie, that I had put vpon thee.* Also the Church saith Cant. 1. though (externally) shee seeme many times like the tentes of Kedar, shee is in deede (meaning inwardly) like *Salomons* Tapistrie. The other beautie of the Church is externall, and this was figured by the glory of the Tabernacle first, and of the Temple afterwarde: where all those Ceremoniall ordinances were set out to the eye in most glorious show: the Mercie-seate, the Arke, the Table with Shew-bread, the Candlestickes with lightes, the Lauer, the silver Trumpets, the Akers for Incense, and Sacrifices

C.

them

themselves, the glorious garments of *Aaron*, and such like : by which things were then represented in figure, that which afterward was really performed, as the sacrifice, righteousness, and mediation of Christ; the perpetuall vse of the ministerie in the Church, for the preservation of sound doctrine and administration of the Sacramentes, the dayly vse of publique prayers with a perpetual conseruation of these orders by a godly & religious gouernment.

This externall beautie among other places, is most excellently set out in the 4. Chap. of *Salomons* song, where the eyes of the Church, signifying her knowledge in heauenly things, are compared to Doves eyes : sayre for their excellencie, chaste for their puritie, being not corrupted with vncleanness of mens traditions : her haire like a flocke of Goates on mount *Gilead*; signifying the populous assemblies of the faythfull to the worship of God. Her teeth like a flocke of Sheepe in good order, coming from the washing, euery one bringing twins; meaning the Ministers and Pastors of the church likened to the teeth, because they breake the bread of life to the Church

preached before the King.

Church orderly in the course of their ministerie, washed in godlines of conuersation, and fruitfull in winning soules vnto Christ. Her lippes like a threed of Scarlet, meaning thereby the publique profession of religion by the Church, when the mouth confesseth vnto saluation, speaking such things as may minister grace to the hearers. Her necke as the Tower of *Dauid*, a thousand Shildes hanging in it; meaning the gouernment of the Church, by which those excellent thinges of the ministerie & profession are supported and preserued in puritie. And lastly, her two breasts; meaning thereby the sound doctrine of trueth gathered out of the two Testamentes, the olde and the new.

But what shall we need to seeke further then this decree of *Artasbashte*? vnto which this thankesgiuing hath relation, to vnderstand what is the adorning & beautifying of the Church. Wherein is first contained libertie for Gods people to professe true religion in his Church: next, gouernours stablished for the Church: thirdly, maintenance for the Church: fourthly, the sacrifices according to the law: Then all ornaments for the cere-

M. Hopkins Sermon

moniall worship, and whatsoever by the commaundement of God ought to be established. *Freedom of taxation for the Priestes and Levites.* A speciall commaundement for the teaching and instruction of the people. So that nothing can be desired for the beautifying of the Church, but is here either generally comprehended, or particularly expressed. And this is that, that maketh the Church beautifull as *Tirza*, faire as the Moone, cleere as the Sunne, and tirrible as an Armie with Banners, when these holy orders are thus established. This is that holy beautie of the publique assemblies mentioned in the *110. Psalme*. This is that beautie which *David* calleth the beautie of the Lord, *Psal. 27.* where he sayth, *One thing have I desired of the Lord, that I will require, even that I may dwell in the house of the Lord all the dayes of my life, & behold the Beautie of the Lord, and to visit the Temple.* For it was not the outward ornamentes of the Tabernacle that drew his affection, but those things that were by them represented and figured. So that the beautie of the Church is then most cleere and glorious, when the reuerend Bishops gouerne
care-

preached before the King.

carefully, and preach faythfully, who are therefore worthy of double honoure: the Pastors vigilant to watch over their flocke, teaching in season & out of season, *publice* AAc1.20.
et per singulas domos, openly and through euery house: When the Saboathes are sanctified with the morning and euening sacrifice of prayer and preaching: where the whole congregations as one man assemble to worship the Lord: where the Sacramentes are duely ministred, and the people prepared to them by Catechizing and exhortations, so that holy thinges are not giuen to dogges: and where a carefull gouernment keeps all these in good order.

Vnto all which the example of Christian Princes being added, is as a rich iewell in the attire of Christes spouse, when like *David* they thinke it no disgrace themselues to entertaine the Lordes Arke, to keepe his Sabaoths, and frequent holy assemblies: as to our great comfort, we see at this day, who in deed as they haue receiued most of God, should be most forward to doe him seruice. This giues honour to God, comfort to his children, encouragement to his

M. Hopkins Sermon

ministers, and iust disgrace to all contemners. There are many otherwise affected touching this poynt of beautifying the Church, as if these things before mentioned, were not sufficient to adorne the same. For the Schismaticall separation of the Brownists is so farre from being content heerewith, that they accompt all christian congregations prophane Synagogues, because they be not framed by the modell of their fancies.

Another sort vnder pretence of reformation, would haue the dignities in the Church taken away, spoyling her of all such endowmentes and parimonies as haue been bestowed vpon her by deuout progenitors, that they might sacriligiously diuide amongst them her spoyles, as the Souldiers did the garments of Christ.

A third sort (pretending the faire colour of quiet and contentment) affirme that it would adde much to the beaultie of the Church, if a tolleration of a false worship of God were allowed: then which nothing could more pollute the Sanctuarie of the Lord. Ot all which, I only thus conclude,
Blessed be the Lord God of our fathers, who
hath

preached before the King.

hath so put in the Kinges hart, to publish and hold a constant resolution against them.

One poynt in this worke of beautifying the Church is further to be obserued, namely, that it be according to the commaundement of God: which may be gathered out of these words, *which is at Ierusalem.* For had the King bin so liberall in beautifying an other Temple, or in building any other then that which God had appoynted, as afterward *Sanballat* did vpon mount *Gerizim*, it had bin abomination before the Lord, because the Lord had commanded, *Not in every place, &c.* We must therefore in this worke keepe close to that which is before expressed in the edict, *Whatsoeuer is by the commaundement of the God of heauen*: For whatsoeuer in Gods worshippe is not from that foundation, (seeme it neuer so glorious with man) is abomination before the Lord. There are many wayes seeme right in the eyes of man which the Lord neuer approueth of.

Gidion meant well to make an Ephod, the matter a memoriall of his victorie, being the Earekings of the *Ismaelites*, and spoyles of the *Midianites*, &c for the forme,

M. Hopkins Sermon

an Ephod; to shew that his victorie came
of God, and therefore consecrated to him;
but this was so farre off from being accep-
ted of God, that it turned to the destruction
of his house. *Micha* thought God would
surely blesse him, when he had gotten a
Leuite to be his Priest. *Saul* thought he had
done well when he offered sacrifice. *Nazai*
had a care to saue the Arke, when he put
foorth his hand to stay it: but none of
these were approued of God, because they
were not commaunded of God. To beau-
tifie the Church therefore with good in-
tentes, is like the Altar of *Abez*, which
was so farre off from beautifying the Tem-
ple, that it polluted it: like the paynting of
the face, which is so farre from procuring
the loue of the wise beholder, that it rather
breedeth a suspicion of those that vse it,
that they haue *pudicitiam venalem*. In
this worke therefore of beautifying the
Church we must looke to two thinges,
the action, and the end: the action, that it
be commaunded of God, for in his seruice
he hateth all mens inuentions. The end,
that it be done to Gods glory, least we be
like those that holpe to make the Arke of
Noah,

preached before the King.

Noah, and were drowned, them selues in the flood.

This poynt of beautifying the Church, maketh me call to minde the miserable state of that poore Kingdome of Ireland, of whom we may say as it is in Salomons song, *Wee haue a little Sister, and shee hath no breastes: what shall we doe for our Sister, when shall she be spoken for?* Nay we may say as the Prophet *Ezek.* speaketh, *compressa sunt ubera eius ab Aegyptijs*, the Egyptians brused the breastes of her virginitie: For not onely is their wealth wasted with the sinne of their owne rebellion, but (which is more greuous) their soules poysoned with Idolatrie and errour. The seducing Iesuites and Seminaries haue in a manner wholly preuayled, and haue made so large a harvest as (the open profession and publique setting vp of Idolatrie excepted) it is not more in the midst of Spaine. This hath come to passe, for the most part, through the negligence and vnfaithfulness of the Watchmen, who (as it is in the parable of the sower) when they should haue kept the Felde, slept, and the enuious mans seruants haue been more diligent to
low

Cant. 8.

Ezek. 23. 3

M. Hopkins Sermon

sow Tares, then they were to preserve the Corne. These watchmen haue neither bin faythfull nor painefull; but as a snare on *Mis- pa*, and as a net spread vpon *Tabor*: not the net of *Peter* to catch soules, but the net of profit to get gaine: the net whereof *Habac- cuck* speaketh, *They catch it into their net, and gather it into their barne*. Diuers hold reuerend places in that Church, that are vn- worthy of the meanest roomes, blynde guides, that were neuer acquainted with the thinges of God: others like *Isachar*, a strong Assc cowching downe betweene two burthens, finding rest good, and the land pleasant. So that the fountaines of li- uing water (that should haue run continu- ally) being dried vp, the poore wretches haue digged to themselves broken pittes that can hold no water. How many Churches in that kingdome without either prai- er or reading the Scripture? How many heapes of rubbish where Churches stood? So that those places which deuout Aunce- stors built for the seruice of God, a pro- phane posterity hath turned into ruines. And this Church scituate in a fertile coun- try, consisting of a wittie and valiant peo- ple.

preached before the King.

ple, descended (many of them) out of the loines of our owne progenitors that might for beautie haue bin like *Salomons* tapistry, is blacke as the tentes of *Kedar*, and filthy as those that haue lyen among the pots.

Now if vnto this happy peace, to which at last that Kingdome is so well reduced and settled, there could be ioyned a recouering of their soules, to the true knowledge and worship of God, O how acceptable it would be to the Lord, and memorable to all posterities! And shall it be thought impossible? no surely. Doe the Iesuittes boast of the conuerting of *Indians & Americans*, and shall we neglect the conuerting of our brethren? Was it possible to conuert their progenitors from Paganisme, and shall it be holden impossible to reduce these to the embracing of the truth? Could seducers peruert them, & cannot we conuert them? Negligence lost them, why should not diligence recouer them?

Were carefull Bishoppes and saythfull teachers planted, seducers remooued, and compulsion to heare established, no doubt in short time a happy effect would follow, *Sed hoc opus, hic labor est*, and yet what is

M. Hopkins Sermon

so hard, but diligent labor may overcome
And what (in this kind) is impossible for a
mighty Prince to bring to passe? If the
two first were put in practise, the thirde
would not be difficult. It is recorded of
Edgar, one of the Kings of England before
the Conquest, that fynding the Countrey
much annoyed with *Woolues*, he caused
Ludwallus Prince of Wales, to pay him a
yeerely trybute of 300. *Woolues*: which
was so long performed, till not a *Woolfe*
was left in England. Would to God our
Soueraigne, of the Iesuiticall *Woolues*
that spoyle Christes sheepe in any of his
highnesse Kingdomes, had such a trybute,
till they were left so few that a child might
tell them. These are those Foxes of which
the Spouse complayneth in the 2. Chapter
of *Salomons* song, *Take for vs the Foxes,*
the little Foxes that destroy the Vines: These
are those Locustes that haue haire like wo-
men, but teeth like Lyons; faces like men,
but tayles like Scorpions: and we must
take heed least by much tollerating of these
and their like, our whole state become like
the feete of *Nabuchadnezzars* image, part
yron & part clay, which ill agreeing com-
pounde,

preached before the King.

pounde, will neuer holde any long time. And till these, and their complices be banished, or otherwise remooued, we must neuer looke for good passage to the Gospell, or freedome from complotments of treason. And the taking away of such spots and blemishes, will be a great furtheraunce to the beautifying of the Church. To the perfytyng of which worke, the Lord God of heauen and earth so direct & blesse our Soueraigne, that the glory of the seconde Temple vnder his gouernment, may be greater then the glory of the former; and that this poore Church of *Ireland* that his Maiestie findes of Bricke, may be built of Marble, and this of *England* that our late Soueraigne left of Marble, may be beautified with Gold: to the glory of God, the comforting of his children, disappoynting of Iesuiticall hopes: and that his Maiestie after fulnesse of dayes heere on earth, may for euer enioy the glorious beautie of the heauenly Ierusalem, with the presence of Christ: to whom, with the Father, and the Holy-ghost, be all honour, prayse, and glory, for euer. *Amen.*

FINIS.



